

is that little body, which had lost the power of sight and hearing, of smell, and almost that of taste, began to show itself. She found that she could herself make up a sign of anything that was in her own mind, and show it to another mind. "At once," says Dr. Howe, "her countenance lighted up with a human expression; it was no longer a dog or a parrot; it was an animated spirit, eagerly seizing on a new link of union with other spirits!" Many weeks of unprofitable labour were passed before this point was gained. Now more might be accomplished. A set of metal type, with the different letters of the alphabet cast upon their ends was obtained; and a board, on which were square holes. Into these Laura could set the types; so that the letters on their ends could alone be felt above the surface. Then on any articles being handed to her, for instance a pencil or a watch, she would select the letters composing it, and arrange them on her board, and read them with apparent ease. She was exercised in this way for several weeks, until she knew a great number of words. The important step was then taken of teaching her how to represent the different letters by the position of her fingers, instead of using the board and the types. She did this speedily and easily, for her mind had begun to work in aid of her teacher, and her progress was rapid. All this was very interesting. Her teacher gave her a new object, for instance a pencil, first letting her examine it, to have an idea of its use, and then teaching her how to feel it by making the sign for the letters with her own fingers. Meanwhile the child grasped her hand, and felt her fingers as the different letters were formed. She turned her head a little on one side, like a person listening closely; her lips were apart; she seemed scarcely to breathe; and her countenance at first anxious, gradually changed to a smile, as she comprehended the lesson. She then held up her tiny fingers, and spelt the word in the manual alphabet; next she took her types and arranged her letters, and last to make sure that she was right, she took the whole of the types comprising the word, and placed them in contact with the pencil, or whatever the object might be. So it is in other cases. And thus we see that what cannot be done by one effort, may be accomplished by two, or ten, or twenty. More than these will some time be needed, and when the object warrants it, they should be used.

HIGH AND LOW CHURCHMEN.—These are terms which, in their general application, are pretty well understood. One is called a High Churchman, who takes high ground upon questions touching the Church organization, the Ministry and the sacraments. A Low Churchman, as generally understood, takes the lower and broader ground, upon such questions.

This is all very well as far as it goes. There need not be, necessarily any odium attaching to one term or the other. So long as we use one or the other as a reproach, when applying it to good men, we are making ourselves less Catholic than the Church is, and whether we call ourselves High or Low, are giving up our claim to be good Churchmen. When we become so much better than our standards, that we cannot allow what they do, and always have, allowed, we are worse Churchmen, whatever else we may be better.

But when we speak of High and Low with regard to Churchmanship, we keep these terms within such narrow bounds? Christians have very great works of love and charity to do in the world. Some men called High Churchmen, to judge from deeds, take very low views upon that point. Many Low Churchmen, so called, take very high ones. Let us have a new division of parties—we seem to be approaching it now. When we hear our brethren preach, we find they are all about the same work, that we are all trying to make men better. Only now and then do we hear anything at all likely to do any harm, and that mostly from young men, and most of them come out right in a little while. Who, in middle life, or old age, would like to stand by every thing he said, even with the best will and heart in his youth? Not many.

After all, old and young, High and Low, are going on much in the same way. One talks about baptismal regeneration. Another thinks it does not sound like scripture. But both are baptizing infants, both are teaching children and parents that they must repent, and believe, and keep God's commandments, and trust in Christ for mercy at last. All agree that that is scripture.

Let us then, have new lines for High and Low Churchmen, further apart, more easily seen than now. Let it be working men and drones. Let the High Churchmen be those who will not be satisfied until they shall have reached the highest possible point in works of love. Let Low Churchmen be those who take

so low a view of a Christian's duty here below that they are satisfied when they have done but little. Low Churchmen would then be ashamed to find fault with the High brethren. High Churchmen would have no time to turn upon the Low. Quarrellings and hard words in Christian journals would be crowded out by the record of abounding charities.

Come, working men, let us set faction and distrust aside, as we join hands in a new work. In the Saviour's time and the Apostles, these would have been High Churchmen. When Bible times come round once more, they will be so again.—*Evangelical Catholic.*

"HYMNS FOR PUBLIC WORSHIP."—Under the above title, the Society for Promoting Christian Knowledge has just published a selection which ought to have appeared fifty years ago. It is much, indeed, to be lamented, that so good a work should have been so long delayed: as under the high Episcopal sanction of such a Society, it would, no doubt, by this time have been universally used in our churches, and have contributed not a little to that uniformity which in a national Church is so desirable.

It appears that the compilers of this hymn-book, free from the narrow-minded, sectarian spirit of a party, have selected some of the best hymns in the English language whether from the pen of Watts, Doddridge, or Wesley, or from that of Bishop Ken, and Bishop Heber, Addison or Cowper. It is evident, that they set down to their work wisely resolved to avail themselves of the piety and talent of Christian poets of every denomination, and determined to enrich our Church from the various writings of men who are among the greatest ornaments of our country. The hymns selected were all composed by men who all belonged to the "One Catholic and Apostolic Church," acknowledging "one Lord, one faith, one baptism, one God and Father of all." With but few exceptions, the poetry is far superior to what is found in most selections, and the doctrine contained in the Hymns is the sound Protestant doctrine of the Christian Church, which Tractarianism, with all her Jesuitical sophistry, has never been able to un-Protestantize. Those hymns which some persons may think too experimental for public worship, might be used in private with comfort by the pious Christian, thankful to have his closet supplied with a book so well calculated to refresh his spirit, and enliven his more retired devotions.

To some persons this selection would not have been the less acceptable, had it contained no hymn for "The Holy Innocents;" "The Annunciation of the blessed Virgin Mary;" or "St. Michael and All Angels." Whilst such hymns, which are but few, may commend the work to many, as superseding those of a more objectionable character, and which bear the impress of the Tractarian school to which they belong, the use of them is not imposed on any. Every one is at liberty to use those which most accord with his own Protestant feelings and sentiments. Out of the two hundred hymns which compose this valuable selection, there are plenty to be found for public worship, without resorting to those which are adapted to those "times and seasons" first observed by the corrupt and apostate Church of Rome, and which it is certain our Church would not have retained, had her Liturgy been revised again by those, whom the re-establishment of Popery consigned to the flames of martyrdom.

Like the other publications of this Society, it is so cheap, that the poorest member of our Church may possess himself of a copy.

Precluded from the use of it by a collection long used in the church in which the writer officiates, it is nevertheless his intention to circulate it among his parishioners as a selection, from the domestic and private use of which much spiritual edification and comfort might be derived, and as containing many beautiful hymns, which had never been read.—*Record.*

HINTS INTENDED TO PROMOTE PEACE AND HARMONY IN A FAMILY.—1. We may be quite sure that our will is likely to be crossed in the day—so prepare for it.

2. Every body in the house has an evil nature as well as ourselves, and therefore we are not to expect too much.

3. To learn the different temper of each individual.

4. To look upon each member of the family as one for whom Christ died.

5. When any good happens to any one, to rejoice at it.

6. When inclined to give an angry answer, to lift up the heart in prayer.

7. If from sickness, pain, or infirmity, we feel irritable, to keep a very strict watch over ourselves.

8. To observe when others are so suffering, and drop a word of kindness and sympathy suited to their taste.

9. To watch for little opportunities of pleasing, and to put little annoyances out of the way.

10. To take a cheerful view of every thing, of the weather, &c., and encouraging hope

11. To speak kindly to the servants, and to praise them for little things when you can.

12. In all the little pleasures which may occur, to put self last.

12. To try for "the soft answer that turneth away wrath."

14. When we have been pained by an unkind word or deed, to ask ourselves, "Have I not often done the same and been forgiven?"

15. In conversation, not to exalt ourselves, but bring others forward.

16. To be very gentle with the younger ones, and treat them with respect, remembering that we were once young too.

17. Never to judge one another, but attribute a good motive when we can.

18. To compare our manifold blessings with the trifling annoyances of the day.—*Quiet Thoughts for Quiet Hours.*

REMARKABLE TESTIMONY.—The resident Physician of the Asylum for the Insane, at Utica, remarking on the use of religious books among his unhappy patients, said that no books seemed to have so good an influence as the works of the Rev. Henry Blunt.

"Not long since," he said, a gentleman of wealth and distinction, in the Presbyterian Church, was brought to the Institution, a maniac—a most distressed and despairing man, filling the place often with his moans and screams. Blunt's works were put into his hands and he read them, and his mind became gradually calmer and calmer, till returning reason enabled him to rejoice greatly, in the mercy of God in Christ. He thought that he had never seen that mercy so mild, so secure, so hopeful, as in the pages of Mr. Blunt. He wrote to all his friends insisting that they should at once get a copy of his works and read them. "There was the glorious light of the Gospel in them, and he did not see how any one could read them without finding the way of salvation." He would sometimes say "it will be hard for a man to be lost who reads Blunt's works. He writes in the Spirit of Christ, who came to save us.—His pages are full of light, full of hope and love."

As a criticism on the author, we know of none more just and comprehensive.

AN ENEMY TO FLEE FROM.—The Rev. T. Fleming, one of the army chaplains at King William's Town, who has just written a book about Kaffraria, states that he was once pelted and pursued by a number of baboons at a short distance from King William's Town. The Rev. gentleman took to his heels, "running faster, probably, than ever he did before or since, and pursued at full cry (if cry the dreadful noise could be termed) by fifty or sixty ugly, awkward wretches, that seemed to mock at the courage of their adversary, and certainly despised his ill-judged plan of attack and defence." At a sawpit, however, they sounded the halt, fearing that he would find a reinforcement there.

SLEEPING IN CHURCH.—It is a shame when the church itself is a cemetery, where the living sleep above ground, as the dead do beneath.—*Fuller.*

Correspondence.

SONGS OF THE CHURCH.

No. 31.

PALE SUNDAY.

Hosanna! let your voices ring.
He comes, the long-predicted King;
With palm leaves strew the ground,
Neckly He comes to Zion's gate,
Without the refuge of state,
But with salvation crown'd.
Hosanna!

Hosanna! though in lowly mien,
The Prince of Peace is dimly seen;
He comes on Mission high;
Applauding crowds confess his name,
A voice from heaven attests his fame,
In audible reply.
Hosanna!

Hosanna! tho' a sudden song,
In tones subdued we still prolong;
With all thy chosen train:
O may we with this blessed few,
In accents ever sweet and new,
Revive the grateful strain.
Hosanna!

W. B.

FOR THE CHURCH TIMES.

Musquodoboit, 26th March, 1853.

MR. EDITOR,
A meeting of the Musquodoboit Branch of the Diocesan Church Society was held here this day.

The Meeting was addressed by the Chairman, by Dr. Harrison, by H. A. Gladwin, Esq. and by Mr. Thomas Jameson, after which subscriptions were entered to the amount of upwards of £4 10.

I am, sir, your ob't. servant,
JOHN DIXON, Chairman.